

THE 'COLNE' MANUSCRIPTS OF THE 'OLD CHARGES.'

LITERAL TRANSCRIPTS, DESCRIPTIONS AND PHOTOGRAPHIC REPRODUCTIONS.

BY BRO. EUSTACE B. BEESLEY, P.M. *Lodge of Integrity No. 163,*
P. Prov. G. Registrar (East Lancashire).



HE two Manuscripts of the *Old Charges* belonging to the *ROYAL LANCASHIRE LODGE No. 116*, meeting at Colne, are not a new discovery, but, with the exception of the transcript by Bro. Hughan of the older of the documents, which appeared in the 1887 Christmas Number of the *Freemason*, neither a complete transcript of the second, nor a *facsimile* reproduction of either, has hitherto been published.

The thanks of the Craft are due to the Royal Lancashire Lodge for permitting the Charges to be now reproduced, through the medium of *Ars Quatuor Coronatorum*, for the benefit of Masonic Students.

Bro. Hughan, in his book on the *Old Charges* (1895, 2nd edition, p. 71), after placing one Roll in Class D 19, 17th Century, says:—

The Senior Roll preserves some eccentric readings, and possibly by error of the scribe, the description of the seven sciences does not immediately follow the Invocation, but is dovetailed between two portions of the narrative that usually come after the account of the sciences. The "Widows Son" is called "Hirum of Tickus." Prior to the recital of the regular "Charges" we read (instead of the Latin portion in so many MSS.): "Heare followeth the worthy and godly Oath of Masones One of the eldest taking the Bible shall hould it fourth that hee or the (they) which are to be maid Masones, may imposse and lay thear right hand upon it and then the Charge shall bee read."

The neophyte was also warned to "well and carefully observe his Charge for it is a great perill for a man to endanger his soule by perjury."

The 2nd clause provided that the candidate "be true leidgman to the King or Supream Gouerner or Ruler," and after the 9 "Charges in Generall," and the 17 "other things singular that belong to Masters and felowes," are eight clauses, declared to "be the Aprendis Charges," which are referred to at length elsewhere.

The Arms of the Masons are roughly drawn and thus described "The Coate of Armes belonging to the fraternity of Masons. Arg, is hear depenciled being thus Blazoned in the field Sable on a chaveran. A paire of Compisias between 3 Castels Argent. The Company of Masons wear incorporated in the Twelif year of King Henry the 4th."

And at p. 85, referring to the second Roll, which he classifies as D 28, 18th Century, remarks:—

The junior of the two MSS. . . . is probably of the early part of last century and was once a Roll of paper as No. 1, but since divided and now consists of three slips together extending to 5½ feet by some

nine inches in width. The calligraphy is good, and much superior to the older Scroll, which it so closely resembles as to suggest its transcription from that document, or from a common original. Some parts are much worn, and the Invocation is missing, possibly cut off, as the first sheet is shorter than the other two.

Some of the errors in the first MS. are corrected in the second, and "Hiram Ticku" is the title given to Hiram Abiff in the junior document. Edwin is left out in both Scrolls as with several other MSS., but evidently the oversight of an earlier Scribe, for that Prince is clearly referred to as the Son of Athelstan, the latter being called "his father." If it be a copy of the No. 1 (Colne), the transcriber omitted the "Apprentice Charges," but they may have been removed.

The Clauses or Charges are not numbered as in D 19, and some have curious readings just as in the Senior Roll, such as "pile" or "pyle to any Layer," the concluding admonition being peculiar to this document, and so the condition "nor be any brand."

"And here you have all your Commandments and all these you have heard rehearsed. You shall truly observe and keep. So God you help and ye contents of that Book. Finis.

The Coat armour belonging ye Fraternity of Masons is here depenciled being thus blazoned viz ye ffield Sable upon a Chaveron a pair of Compasses between three Castels argent . . ." The Arms of the Masons are likewise roughly sketched at the end and are described as quoted.

In the following transcripts careful attention has been given to spell each word and to set out each line exactly as in the originals.

The blank spaces in the transcripts represent either what is not decipherable in the originals, or else where pieces of them have disappeared, either by reason of decay or through having been torn away.

Readers will be able to insert what they consider to be the missing words. I have refrained from any attempt to do so, believing that it is better that the typographical reproductions now presented should precisely correspond with the originals as in their present state, than that words which are not now to be found in the originals, should be imagined and added.

When the Manuscripts were submitted to Bro. Hugham in 1887 they were then both in the form of Rolls, the 'senior' one consisting of eleven pieces of paper each piece about $10\frac{1}{2}$ inches by $5\frac{1}{2}$ inches, stitched together end on end so as to form one continuous Roll nearly 13 feet long; the 'junior' consisting of three pieces of paper each piece approximately $23\frac{1}{2}$ inches by $9\frac{1}{4}$ inches also stitched together, end on end, and extending to about $5\frac{1}{2}$ feet.

Now they are not in Roll form, each sheet of both Scrolls having some few years ago been separated from its neighbours and pasted in a book; a page of the book being devoted to each original sheet.

The style of the calligraphy is clearly indicated in the photographs I have taken, which are here reproduced, of different portions of each of the Charges.

The paper on which the Charges are written is now a light brown colour, having become discoloured through age; otherwise it is in a very fair state of preservation, the 'senior' Scroll being in a better state of preservation, both as regards the condition of the paper and the clearness of the writing, than its junior, the ink of the latter being more faded than that of the former.

COLNE MS. No. 1.

THE SENIOR SCROLL.

The might of the father of heaven | with the wisdom of his beloved Son | and the goodness of the holy ghost | be with us at our begining and send | us good life here living y^t we may | come to his glorious kingdom y^t never | shall have ending Amen — — — — |

The Colne MS. No. 2.
(The Junior Scroll.)

more of Accts, Chars, Toxers, and many other divers
things here than his father did, and he was practical
and could & continue at his sonnes houses to have
the care to Masters and to ^{the} Butt he was made a late
Master - Commission to see every year once an Inventory
of England; and to Execheir within his power & to
Craft and to make himselfe by Assembly of the
Crownes and Bishops, Borothes & Shires and
to seee took there in England in Butt & to
be removed from being holding or not of any
old Master Mates and young Master butts and
Master Shire there forth and what was bound there
and some in English and some in other languages
to make a goodly list of Butt & Master
and of fearenes where any Master was to be made
to his time Masters of Masters and so
make the furthermost of divers Chaplains can get
by advice of Masters in every place

Turn one of y Elders taught in Bill, and I hope
that an order made necessary may inform and correct the people
of y church.

Every Man that is a Mason have a God and is his Every day they have
masonry of the 144 degree Master Masons for their Master
and let none be deprived of studying the 144 degree
and he will the Circumlocution of the
Master Mason in his Lodge by a Master Mason.

The Clark Fellow

Good Brethren and folowers our | purpose is to tell you how this worthy | Science of mafones was firft begat [10] | I shall you tell before Noah his flood | thear was a man called Lamech as | it is wrten in the 4th of Genefis and this | Lamech had two Wives the name of | the one was Adah, and the other Zillah | by the firft wife Adah he begot two | Sones the name of the one was Jaball | and the other Juball and by the other | wife Zillah he begot two Sones and a | daughter and theſe foure Children [20] | found out the begining of all | in the world for the eldeſt Son Ja | found out the Craft of Geometre and he | devised flockes of Sheep and landes in | the field and firſt wrought houſes of | Stone and Treſe as it is written in the | Chapter Aboveſaid and his brother Jubal | found out the Craft of Musicke and of the | harp and organ and the third brother | Tuball Kaine found Smith Craft of Go [30] | and Sillver Iron ter or Craft

and Steell and the daugh | found out the arte of weaving and | theſe foure Children knew well that | god would take vengeance for ſin eather | by fire. or water the writt the Sciences | that the had found in pillars of Stone | that they might be found after the flood | and the one Stone was called Marb | because it would not burne with fire | and the other Stone was called Laterness [40] | because it would not drowne with watter | And the names of the Seaven Liberall | Sciences are theſe the firſt is Gramer | and that teacheth A man to ſpeake truth | and write truly The ſecond is Logicke | and that teacheth A man to diſerne | truth from falſhood And the third is | Retricke and that teacheth A man to | ſpeake faire in ſubtill tearmes And | the fourte is Arithmeticke and that [50] | teacheth to reckon all kind of nu bers | and to caſt account and the fifte is | Geometry and that containeth mett and | meaſures ponderature and weight of | all maner of things for without | Geometry can noe Marchants man | buy or ſell nor noe other nor no other | craft in the world can bee without | ſom mettes and meaſures and that | containeth Geometry which is cleped [60] | and called Mafonry and the fix^t. Sience | is Muſick and that teacheth tone of | toungue harp or organ and the ſevent | and laſt of theſe ſciencis is Astrono^{my} | and that teacheth A man the Judgment | of the ſtares and of the ſkies and planet | and theſe wear the feuen liberall | ſciences: Our Intent is to tell you how | or in what manner theſe ſtones were | found that theſe ſciences were written in [70] | The great Hermerin that was Cufh his | fonne the which Cufh was haw his fonne | that was Noah his fonne this fam Her | merin was Afterwardes called Hermes | the father of wifemen he found out the | two pilars of ſtone and found the ſciences written thearin and taught | them to other men — — — | And at the building of the tower of | Babilon thear was Mafonry firſt maid [80] | much of of the King of Babilon that | Nimrod which was A mafon himſelfe | an he loved the Craft of Mafonry as | it is ſaid with the maſter of hiſtoryes | and when the Nineveh and other Cityes of | the Eaſt ſhould bee buiſtled Nimorod the | king of babell ſent thither ſixty Maſones | at the diſire of the king of Nineveh his | Cozen and when hee ſent them he gave | them A Charge every man that the ſhould [90] | bee true to each one to other And that | they ſhould live truly togeather and that | the ſhould ſhould live truly togeather | and that the ſhould the lord truly for his | pay ſo that the Maſter have Worſhip | and all belonging to him And other Charges | he gave them and that was the firſt time | that any Maſon had any Charge of his Craft |

Moreover Abraham and ſara went down | into Egypt thear hee taught the liberall [100] | ſciences as he had A worthy ſchollar that | was called Euclid and he learned right well | and was Maſter of all the

1st.2nd.3^d.4th.5th.6th.

feven liberall | sciencies and in his day it befell that all | the lordes and staites of the Realme had | so many sonnes that the had gotten of | thear wives and som by other laydes of | the land for that the land was whole and | plentious of Generation that the had no | competent living to find thear Children [110] | withall whearefore the maid much caire | that the king of the land maid a great | Counfull and parlement to witt how the | might honestly as Gentlemen then the | crye through all the Realm if thear wear | any that could Inform that the shold | to them and the shold bee well Rewarded | for his paines and travell that he shold himselfe be weell pleased

After the Crye was done comes the worthy [120] | Clarke Euclid and said to the king and his | lordes if you will let mee have youre | Children to govern I shall Teach them | one of the feven liberall sciencies whear | with the may live honestly as Gentelmen | under Condition that you will grant mee | and them A Commition and that I may | have power to Rule them after the maner | that the science ought to be ruled Then the | King sealed the Commition and the worthy [130] | prockter tooke to him the lordes sonnes | and Taught them the Craft of Geometry | in practice to worke to bulide Churches Castels | Towers and Manners and all maner of | buldings and hee gave them A Charg as | followeth The firt was that the shold | be true to the king or other lordes the | serve and that the ordaine the wifest | among them that the shold be masters | of the worke and neather for love nor [140] | great desire of Riches neather for favor | to let them be maisters of the lordes worke | that have litell coning whearby the lord may | bee evill feareved and you all Ashamed | and also you shall call him Governor of | the worke as long as the worke lasteth | and to work with him and other more Chargis | that wear to long to tell: and to all these | Chargis hee maid them swear a great for

oath | that men used at that time and ordained [150] | them lardge pay and reaonable that the | might live honestly and also that the shold | com and Asemble togeather eavry yeare | once how the might best worke to searve | the lord for his profit and thear own Worship | and to Correcte within themselves them | that had trespassed agaist the Craft and thus | was the Craft grounded thear firt and that | worthy Euclid gave it the name of | Geometry and now throughout all the [160] | world it is called masonry since then long | after when the children of Israell went | into the land of promis that is called | Palestine King David began the Tempell | that is called Templum Dominy and is with | us the Tempell of Jerusallem and this King | David Aloverd well masones and he gave | them the Chargis and the names as he | had learned of the Egipcians and given | by Euclid and other Chargis that wee shall [170] | hear afterwardes After the deceafe of the | King salomon that was Davids son per | formed out the tempell that his father had | begun and sent after Mafons into divers | countrees and of divers landes and hee gaithered | them togeather so that the had 80000 workers of | stone and the wear all named Mafons besides | the lordes that solomon Apointed to oversee | the worke 3.300 that wear ordained to be | mihisters and governers of the worke [180] | 1st of Kinges Chapter the 5 ver the 15 and | 16 and furthermore thear was a king | of Another Nation that men called Hiram | and hee loved well King salomon and | gave him timber to his work and thear | was one Hiram of Tickus A masons | sonne that was Master of Geomtry and | that was the cheiefest of all his Mafons | and of all the gravings and Carvings | and of all other maner of Masonry [190] | that belonged to the Temple the wittnes | in the Bible 1st lib — kegn —

1st2nd

Cha the 7 ver 14 | and this salomon confirmed boath the Charg | and the maners that his father had given | and thus was the worthy Craft of Masonry | in that Cuntry and many more confermed | men waked full wide in divers Cuntryes | some because of learning more Craft and | some to teach them that had but little Cuni | and so it befell that thear was A Cuning [200] | man named Manimus Grecus that had | been at the bulding of salomons Temple | And he came into france and thear taught | science of Masonry to men of france and thear | was one of the Governers named Martell | and loved well such A Craft and hee drew | to this Manimus Gretus and hee learned | of him the craft and the Charges and the ma- | ners and After by the grace of God hee was | elected King of france and when he was in this [210] | staite hee tooke masons and did help to make | masons that wear none and get them to | worke and gave them boath Chargis and | good pay as hee had learned of other | masons and Confirmed A Charge from | year to year to hould their Asemblyes | whear the would so came the Craft | into france England at that time and | seafon stood voide af to any Charge as | conserning masonry untill ft. Albans [220] | time and in his day the king of England | that was then A Pagan did walle the | town About that is now called ft. Albans | Alban was A worthy Knight and steward | of the Kinges houfald and governer of | the Realm as also of making of the | wales of this towne and hee loved | well Mafones and hee maid thear pay | right good stading as the Realm did them | for he gave them 3^s 6^d A weeke and 3^d [230] | to thear non finchis and before that time | throughout all the land Mafons had A | A penny A day and meat till ft. Alban | Amended it and he got A charter of the | King and his Counsil to hould A Generel | counsell that he gave it the name of Asembly | and gave chargis as you shall hear After- | wards right foone After the death of ft. | Alban Right fone thear came divers | workmen into England so that the good [240] | Rule of Masonry was destroyed untill | the time of Athelstton that was A worthy | Knight of England and brought the land | into good rest and bulded many great | workes of Abbes Abbeys Caftales and | towers and many other and divers bulding | and he loved well Mafones much more then his father did and hee was A practiser | in Geometry. |

And hee drew him to talke and comune [250] | with Mafones and hee learned of them | the Craft and Afterwardes for the love hee | bore to Mafones and to the craft he was | maid Mafon and got of his father and | comition to hould every year An asembly | whearever the would in the Realm of England | and to correct within themselves the faults | and trespassis that wear don within the Craft | and hee held himself An Asembly at york | and maid Mafons and gave Chargis and [260] | taught them the maners and comanded th | the rule to bee kept ever After and tooke | them A Comition and Charter to keep and | make ordinancis that it should bee ~~Renewd~~ | renewed from king to king and when the | the asemblyes wear gaithered togaither the | maid A Crye that ould masones and young | masones that had any understanding of | the Charge and Manners shew them forth | and when it was proved thear was som [270] | found latin som in french som in English | and som in other languish and thear In | tent was all at one he did make A book | hearof how the craft was found and he | enjoined and comanded that it should | be learned whear any masones wear to | be maid and after to give him his Charg | and from that time to this tim maners | of masones have been keepeid in this | forme as men might give it and forther [280] | more at divers Asemblyes have been put in | and ordained certain Chargis by the Advise of | Masters and felowes |

Heare followeth the worthy and godly oath of | Mafones one of the eldest taking the Bible | shall hould it forth that hee or the which are | to bee maid Mafones may Imposse and lay | thear right hand upon it and then the Charge | shall bee read: — — — — — |

Every man that is A mafon take good heed [290] | to his Charge if any man find himselfe | guilty of any of these Crimes that himselfe | in person hath comited Againtest god principle | let him take heed of falling into the sam Crimes | and take heed for the futer that he well and | carefuyl obserue his Charge for it is A great | perill for A man to endanger his foule by | pergury The Charge foloweth — — — |

1st. you shall bee true to men and God and | the holy Church church and shall use [300] | no herefie nor error according to your | understanding nor by wifer mens teaching |

2^{ndly}. you shall be true leidge men to the | King or supream Governer or Ruler | without any treason or falsehood an^d also | that you know no treason or Conspirify | but that you Amen or otherwife declar | it to the King or his Councell |

3^{rdly}. That you be true men to one Another | that is to say every Mafon that is A [310] | Mafon shall doe unto him as you would | he shoud doe unto you — — — — — |

4^{thly}. And also you shall keep truly all counfull | of the lodge or Chamber and counsell that | ought to bee kept by way of Mafonhood |

5^{thly}. And also you shall bee noe Thiefe nor | Thiefeſ fellowes as far as you know — — — — — |

6^{thly}. And also that you bee true to the lord and | Master you serve and truly seeke his | profit and Advantage [320] |

7^{thly}. And also that you shall call all Mafons | felowes or bretheren and noe other foule | name And also you shall not defile your | felowes wife by Calumnye or any other | maner nor defile his daughter nor his | farvant nor put him to any discredit — — — — — |

8^{ly}. And also that you pay truly for your meat | and drinke whearever you table — — — — — |

9^{ly}. And also you shall doo no villany whear you | goe to boarde whearby the craft may bee [330] | evill spoken of or flandered — — — |

These being the chargis in Genarall that | belong to every true Mafon boath Mafter | and felowes now will I rehearſe other | things singular that belong to Masters | and felowes first that noe Master take | upon him any lords worke or any other | manes unless he know himselfe able to | perorme the worke ſoe that the Craft have | noe flander ſecondly And alioe that noe [340] | mafter take noe worke but hee take Refonable | pay |

foe that the lord may bee truly ſerved | and the Master to live honeſtly and also | pay his felowes truly Thirdly also that | noe Master or felow ſhall ſupplant other | of his worke that is to ſay if hee have | taken any worke or eleſ ſtand Master | of A worke the ſhall not put him out | except he be not able of cuning to [350] | worke: fourthly also that noe Master | or felow ſhall take any Aprentis | with in the tearm of ſeven yeaſes | and that the Aprentis bee able of birth | that is to ſay free born and whole of | limbe as A man ought to bee

5^{thly}. fifty | and also that any Master take any layer | or any other to be maid Mafon with out | the conſent of his felowes 6 or 7 at | the leaſt and that hee that is maide [360] | bee able in all degrees that is to ſay | fre born and of good kindred true | and noe bondsman and

that hee | have his right limmaryes and also | that noe Master take any Aprentis | except hee have fuffmanient occupatio | to occupie 2 or 3 at the leaſt worke | felowes: ſixtly also that no Master — | or felow put one dayes worke to tax | that wont to Journey ſeventhly that [370] | that every Master give pay to his | felowes as the defervē ſoe that the | bee not deceived by falſe workmen | Eightly alſo that none flander other | be hind backe to make him looſe his | good name or his goodes ninty alſo | that noe felow with in the lodge or | without mifanfiver other ungodly | nor bee unreaſonable without A cauſe | Tenthly alſo that every mafon reverance [380] | his elder and put him to worship — | Eleventhly alſo that noe Master bee any | coman plear at dice or any other un- | lawfull games whearby the craft may | bee flandered |

12^{ly}. Twelvly and alſo that noe Mafon uſe | lechery nor bee any brand alſo that noe | felow goe into the towne in the night | exēpt hee have A felow with him | that may bear him wittneſſ hee was [390] | in honest company or place Thirteen^{ly} | alſo that every Master or felow com | to the Aſembly if hee bee within | fifty miles of it if hee have any | warning and if hee have trefpafed — | againſt the craft to abide the Award | of masters and felowes: fouertly | and alſo every mafon that hath tref | pafed againſt the craft ſhall ſtand | to the Award of Maſters and felowes [400] | to make his Accorde and if bee cannot | to goe to the common law fifttly | alſo that no maſter or felow make | any mould ſquare or pille to any | layer nor let any layer within | lodge nor without to lay moulde | ſtones fixteently alſo that every Mafon | or felow ſhall cheriſh ſtrange felowes when | the com out of other Cuntreyes and fet | them in worke and the will as the maner [410] | is that is to ſay if hee have mould ſtones | in his place hee ſhall give him A mould | ſtone and fet him in worke and if hee | he have none hee ſhall reſreh him with | mony to the next lodge ſeventeently and | alſo that every Mafon ſhall truly make an end of his worke be it Taxe or Jorney | and hear you have all your Commandment | and theſe that you have heard Reheareſed | you ſhall truly obſerve and keepe ſo god [420] | you help: These be the Aprentis Charg^{es} | firſt that hee ſhall bee true to god and the | holy Church and his prince and Maſter and | dame whome hee ſhall ferue ſecondly | And that you ſhall not picke or ſteale the | goodes of his ſaid Maſter and dame nor | abſent himſelfe from thear feruſis nor | goe from them about his owne pleaſure | by 3d^{ly}. day nor night without the licence of the | one of them Thirdly that hee doe not [430] | commit Adultry or fornication in his Maſters | houſe with the wife daughter or farvant of his | ſaid maſter. |

4th^{ly}. fourthly and that hee ſhall keep Councill in | all things ſpoaken in the lodge or chamber | by any Maſter or felow being Maſter or | free mafon and that hee ſhall not keep | any diſobedient Argument againſt any of | them nor diſcloafe any ſecrets whearby any | diſention may 5th^{ly}. follow againſt any Mafon [440] | thear folowers or prentices: ſixtly and that | he Reverently behave himſelfe unto all — | free mafons 6th^{ly}. being ſworn bretheren unto — | his ſaid Maſter ſixtly and not to uſe any — | carding dicing or any unlawfull gameing nor | hant any Tavernes or Ale houſis thear to | waife any manes goodes without his Maſters | licence or ſom other free mafon ſeventy | And that hee ſhall not commit Adultry in | any mans houſe or bee tabled Eightly and [450] | hee ſhall not proloine or ſteall the goods of | any perfon nor willingly ſufer harme or ſh | to bee done or conſent thear unto during his | Aprentiſhip but withſtand the ſame to the | utmoſt of his power and thearof to Inform | his ſaid Maſter or ſom other free mafon | with all convenient and paſable ſpeed — — — [457] |

The Coate of Armes
belonging to the
fraternity of Mafons
Arg if hear depenciled
being thus Blazoned in
the field sable on A Chav
oran—A paire of Compas
between 3 Castels Argent.

The Company of
mafons wear Incorp
ated in the Tweulf
year of King Henry
the 4th.

COLNE MS. No. 2.

THE JUNIOR SCROLL.

Good Brethren and ffellows our purpoſe is to tell you how this worthy Science of Masons was | first begun. I ſhall then tell you before Noah his fflood: there was a man qcalled | and this Lamech had two wives y^e name of y^e one was Adah and y^e other Zillah | by y^e firſt wife Adah he begatt two ſons of

y^e name one was Jabal and y^e other height Juball, | and by y^e other Wife Zillah he begatt one ſon & one daughter and these ffour Children ffound | out y^e beginning of all y^e Crafts in y^e World, ffor y^e Eldeſt Son Jabal ffound out y^e Craft off | Geometry & he deuifed ffocks of Sheep & lands in y^e feield & firſt wrought houses of Stone and | trees as it is Written in y^e Chapter abovementioned and his brother Juball ffound out y^e Crafts of Music | and Songs of Harp & Organ: and y^e third brother Jubal-Caine ffound Smith Craft of Gold & Silver | Iron and Steell and y^e daughter ffound out y^e Craft of Weaving: and these ffour children

[10] | well that God would take Veangeance for Sin; either by fſire or Water; they Writt y^e Sciences | that y^e had ffound in two pillars of Stone that they might be ffound after y^e fflood. y^e | was called Marble because it wold not burn with fſire; y^e other was called Lutterneſſe | wold not drown with water and y^e Names of y^e Seaven Liberall Sciences are theſe: y^e firſt | Gramar and that teacheth a man to ſpeak trueth and write truly and y^e Second is Log | and it teacheth a man to diſ trueth from ffalſhood and y^e third is Rhetorick and it teacheth | a man to ſpeak ff teameſ and y^e ffourth is Arithmatick and it teacheth to reckon | all kind of Numbers and Accounts and y^e ffift is Geometry and that containeth | Well & Measures ponderature & Weight of all manner of things for without geometry can no | Merchant Man buy or Sell nor no other Craft in y^e World can be without Metts or Measures [20] | and that containeth Geometry whch is deeped or called Masonry and y^e Sixth Science is | is Musick and that teacheth a man Tone of Tongue harp or Organ and y^e Seventh and | Last is Astronomy and it teacheth a man y^e Judgment of y^e Stars and of y^e Skies and planets | and these were y^e Seaven Liberall Sciences: our intent is to tell you how and what Manner | these Stones were ffound that these Sciences were written in: y^e Great Hermerin that was Cufh | his Son y^e which Cufh was ham his Son and that Ham was Noah his Son this same Hermerin | was afterwards called Hermes y^e ffather of Wiſemen he ffound one of y^e two pillars of | and ffound y^e Sciences written therein and taught them to other men and at y^e building — | of y^e Tower of Babylon there was Masonry firſt made much of by y^e King of Babylon | that height Nimrod w^{ch} was a Mason himſelf and he loved y^e Craft of Masonry as is [30] | Said by y^e Master of Historys and wⁿ y^e City Nineveh and other Citys of y^e East ſhould | be buiſt Nimrod y^e King of Babell ſent thither (60) Masons at y^e deſire of y^e king | of Ninerch his Cozen & wⁿ he

sent them forth he gave them a Charg every Man y^t y^e shouē | be true each one to another and that y^e shouē live truly together and that they shouē serve y^e | Lord truly for his pay: so that y^e Master may have Worship and all belonging to him: and other | Charges he gave them and that was y^e firſt time that day Mason had Charg of his Craft: Moreover | when Abraham and Sarah went down into Egypt there he taught y^e Liberall Sciences and | he had a Worthy Scholler called Euclide and he learned right well and was Master of all | y^e Liberall Sciences, and in his days it befell that y^e Lord and Estates of y^e Realms had so many | Sons that they had begotten of their Wives and Sons by other Ladys of y^e Land y^t y^e Land that y^e [40] | Land was whole & plenteouse of generation that they had no Competent liveing to ffind their | Children wherefore they made much Care and y^e King of y^e Land made a great Counſell and | Parliment (to witt) how y^e might Live honestly as Gentlemen, then they did cry through all y^e | Realms: if there were any Man that would Inform that he should come to them — — — | and he shouē be well rewarded for his pains and Travell that he shouēd himself be well | pleased after that y^e Cry was over Comes y^e Worthy Clark Euclide and said to y^e King | and his Lords if you will let me have your Children to govern I shall teach them one of y^e Seven | Liberall Sciences wherewith y^e live may honestly as gentlemen shouē under Condition that | will grant me and them a Comiſſion and that I may have power to rule them after y^e manner | that y^e Science ought to be ruled then y^e King Sealed y^e Comiſſion any y^e worthy Procter [50] | took to him y^e Lord's Sons and taught the Craft of Geometry in practice to work to build | Churches Castles Towers and all manner of Buildings and he gave them a Charge as ffolloweth | The firſt was that y^e Shouē be true to y^e King or other Lords that y^e Serve, and that y^e | ordaine y^e wifest among them to be Masters of y^e Work: and that neither for Love nor | ffor great desire of Riches, neither for Favour y^e Sett them to be Masters of y^e Lords | Work that have little Cunning when by y^e Lord shall be evill Serv^d and then all afhamed | and alſo that you shall call him governour of y^e Work and work wth him so long as y^e | Work lasteth and other more Charges that were to long to tell: and to all theſe Charges | he made them Swear a great Oath that men uſed at that time: and ordun | Large pay and reaſonable that y^e might live honestly: and that y^e Shouēd alſo come and aſſemble [60] | together every Year once: how y^e might best Serve y^e Lord for his profit and their own worſhip | and to Correct within themſelves wⁿ y^e had trefpafſed againſt y^e Craft and thus was y^e Craft | grounded there firſt and that worthy Euclide gave it y^e name of Geometry and now | through out all y^e World it if called Masonry: Sith then long after when y^e Children of | Israel went into y^e Land of promise y^t is Called that is Called Palestine | temple that is Called (templum domini) and it is with us called | and this King david Loved well Masons and he ga | as he has learned of y^e Egyptians and given by Euclide & other Charges that we | ſhall hereaſterwards Show: after ye death of King Solomon that was david's Son perform | y^e Temple that his Father had begun and Sent after Mason's into divers Countrys and [70] | to divers lands and he gathered them together ſo that he had (80.000) workers of Stone and | were all named Masons beſides y^e Lords that Solomon appointed to overfee y^e | ks even (3700) that were ordained to be Minifters and Governours of y^e Works — | ee y^e firſt of Kings Chap^r y^e (5) and Verſe y^e (15) and (16) and furthermore there — | was a king of another Nation that Men called Hiram and he loved well King | Solomon and he gave him timber to his Work and there was one Hiram Ticku | Masons Son that was Master of Geometry and that was cheifest of all his Maso | and of all y^e graveing and Carving and of all other Manner of Masonry that belong | to y^e Temple See Kings y^e (i) Chap^r y^e (7) and Verſe y^e (14) and this Solomon confirms | both y^e Charges and y^e Masters that his father had given and thus was y^e Worthy [80] | Craft of Masonry in y^e Country and many More Confirmed Men walked full wide in | divers Countrys Some because of Learning more Craft and Cunning, and ſome to teach | them that had but little Cunning, and ſo it befell that there was a Cunning Man | Named Manimus Grecus that had been at y^e building of Solomon's Temple and he came

into | France and there taught y^e Science of Masonry in France to men: and there was | one of y^e governours that was called Marcell and he loved well such a Craft and he | drew to this Manimus Grecus & he learned of him y^e Craft and y^e Charges and y^e Manners | and after by y^e grace of God he was elected to be king of France & when he was in this | Estate he took Masons and did help to make Mafons that were None and Sett them to Work | and gave them both Charges and good pay as he had Learned of other Mafons and he [90] | Confirmed a Charter ffrom year to year to hold their Eiffemblys where they wou'd an | thus Came y^e Craft into France: England in that Seafon stood void as for any Charg | as concerning Masoury untill Saint Albans' time and in his days y^e King of England | that was a Pagan did make y^e Town about y^t now is called Saint Albans — — | Alban was a Worthy Knight and Steward of y^e king's houfhould and governour of y^e Realm | as also of making y^e Walls of this Town, and he loved well Masons and Cherished well | Masons and he made their pay right good Standing as y^e Realm did then for he gave them | 3 Shillings 6 pence a Week and 3 pence to their Nonfinches and before that time through | out all y^e Land a Mason took a penny a day and his Meat till S^t Alban amended it | and he gott a Charter of y^e king and his Councell to hold a generall Councell and he [100] | gave it y^e name of an assembly to make Masons and give Charges as you Shall hear after | wards: Right soon after y^e Death of y^e Saint Alban there came divers Work men into | England so that y^e good rule of Masonry was destroyed unto y^e time Athelstone that | was a Worthy king of England and brought y^e Land into a good rest and builded many | great Works of Abeys, Castles, Towers, and many other divers buildings and he loved well — | Masons much more then his Father did and he was Practicer in Geometry and he drew | to

him much take & comūne w^t^h Masons and to learn of them y^e Craft, and afterward for | y^e Love he bore to Masons and to y^e Craft he was made a Mason: and he gott of his | ffather a Charter & Commision to hold every year once an Afsembly: where they would in | y^e Realm of England and to Correct within themselves ffaults & trespasses that were do^{ne} [110] | within y^e Craft and he held himself an Afsembly at York and made Masons and gave | them y^e Charges and taught them y^e Manners and Commanded y^e Rule to be kept ever | after and he took them a Commision and Charter to keep and make Ordinance that it | shoud be renewed ffrom king to king and w^h y^e afsemblys were gathered together he made | a Cry that old Masons and young Masons that had any Underftanding of y^e Charg and | Manner shew them fforth, and w^h it was prov'd there was ffound some in Latin some in | ffrench and some in English and some in other Languages and their Intent was all at one: he | did make a Book thereof how y^e Craft was ffound and he enjoyned and Commanded that it — | shoud be Learned where any Masons were to be made and so to give his Charg: and from | time to this time Manners of Masons have been kept in this fforme as well as men might [120] | give it: and ffurthermore at divers Afsemblys have been putt in and ordained certain Charg | by y^e advice of Masters and ffellows — — — — |

Then one of y^e Elders takeing y^e Bible shall hold it fforth that he or they tha | that are to be made masons may impose and lay their Hands and then y^e charg shall | be given — — — — — |

Every Man that is a Mason take good heed to his Charg if any man find himself guilty of any of these Crimes that himself in person hath Committed against God principally let him take heed of ffalling into y^e Same Crime and take heed for ffuture that he well and Carefully obferve his Charg: ffor it is a great Perill for a Man to endanger his Soule by Perjury — — — — — [130]

The Charge Follows

You shall be true to god and Man and y^e holy Church and shall ufe no Heres | nor Error according to your understanding nor by wifer Mens teaching you shall be true Leige | Men to y^e King or Supream Governor or Ruler without

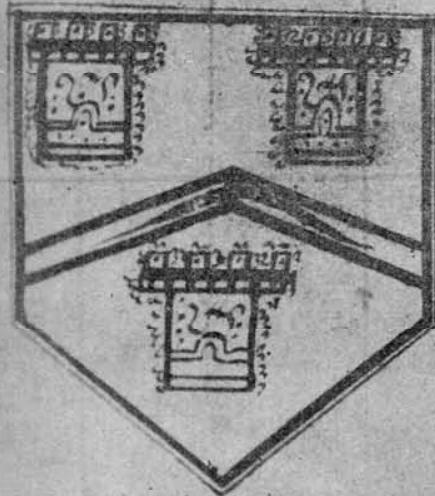
ARS QUATUOR CORONATORUM.

And the names of the seauen liberall
Sciencies are these the first is Grammer
and that teacheth a man to speake of all
and write truly the second is Logike
and that teacheth a man to discern
truthe from falsehood And the third is
Ethick and that teacheth a man to
speake faire in subtill Roarmes And
the fourth is Arithmetick and that
teacheth to wryten all kind of numbers
and to ryste account and the fift is
Geometry and that containeth meane
measures pondierall and waight of
all maner of thinges for without
Geometry can no man
buy or sell nor no other man no other
craft in the world can bee without
Geometry and measured and that
containeth Geometry whiche is cleped
and called Masonry and the first science
is Misch and that teacheth toone of
the seaven or organ and the fowre

country and sent them in record, and if he will, as I have written, that he
will be at the place he shall give a stone stonewall and set an hundred of them
and reward him with Money to the next £100. and also have living labour for him
for his works for the Tax or money: And then you have all your expenses and
all that you have heard rehearsed you shall have deserve & recompence. - - - - -
So god you help and the Contents of that book. - - - - -

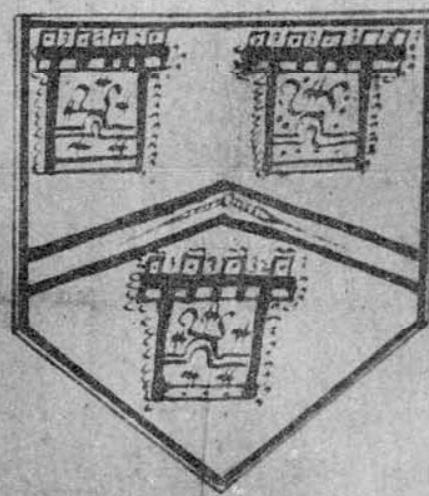
Finis...

The Coat armour belonging to Fraternity of Masons
is here depenced being thus blazoned by itself
Sable upon a Cheveron a pair of Compasses --
between three Castles argent - - - - -



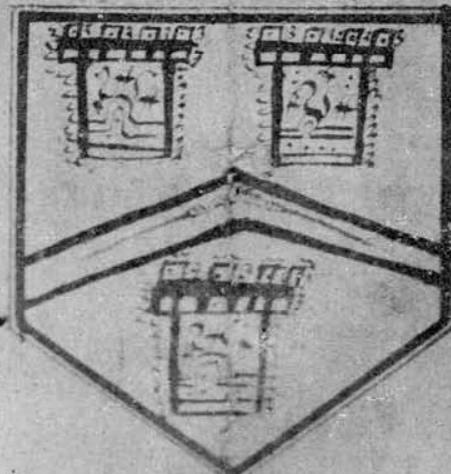
Arg:

Arg:
Sable:



Arg:

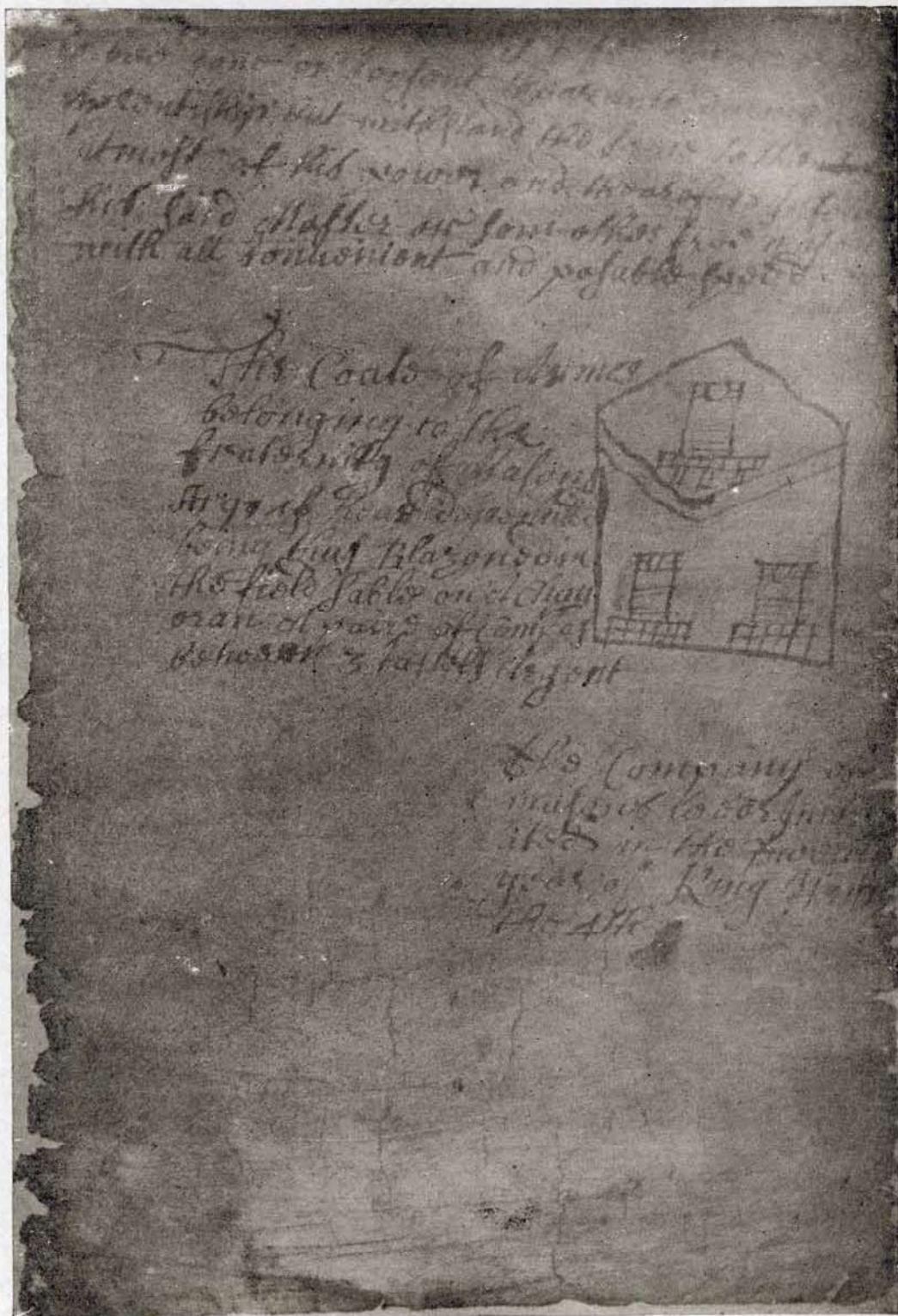
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Sable:



Arg:

Arg:
Sable:

ARS QUATUOR CORONATORUM.



The Colne MS. No. 1.
(The Senior Scroll.)

any Treafon or Falshood and also | that you know no Treason or Conspiracy but that you amend or otherwise declare it | Counfell you shall be true men one to another (that is to say) every | son allowed yee Shall do unto him as yee woud he Shoud do unto you | keep truely all Councell of y^e Lodg or Chamber and all Councell that ou | to be kept by way of Masonh d also you shall be no Theif or Theifes ffellows as | ffar as you know and also that you be true to y^e Lord or Master you serve and truly seek [140] | his proffit or advantage and also that you shall Call all Masons ffellows or Brethren and | other fioule Name: and also you Shall not defile your Fellows Wife by Callumny or | other Manner; nor defile his daughter nor his Serva | nor putt him to any dis | also y^e you pay truly for your Meat & drink wheresoever you | where you board whereby y^e Craft may be evill Spoken off | in generall that belongs to every true Mason both Mafsters & ffellows, now I will | other things Singular both ffor Mafsters & ffellows ffirst that no Master take upon him any | Lords Work nor any other Mans unles he know himself able to performe y^e Work — So | that y^e Craft have no Slander; also that no Master take any Work but y^e he take reafo | pay so that y^e Lord may be truly Serv^d & y^e Master to live honestly: and also to pay [150] | ffellows truly: and that no Master or ffellow Shall Supplant other of their Work: that is too | Say if he have taken any work or else Stand Master of a work yee shall not put him out unles | he be unable of Cunning to work also that no Master or ffellow shall take any apprentice within | Seaven years: and that a prentice be able of Birth: that is to say free born and whole of Lim | as a Man out to be And also that no Mafster take any Layer nor any other to be m | Mason without Consent of his ffellows at least Six or Seaven and he that is to be ma | be able in all degrees (that is to say) free born, and of good kindred, true, and no bonds | and that he have his right Limries: and also that no Master take any apprentice, Except | he have sufficient Occupation to occupy two or three work-fellows at y^e Least: also y^e | Master (put) or ffellow one days Work to taxe that was W^{on}t to Journey also that every [160] | Master give pay to his ffellows as y^e deserve it so y^t y^e be not deceaved by ffalfe Workmen | also y^t none Slander others behind his back to make him Loofe his good Name or his Goods | also y^t no ffellow within y^e Lodg or without misanswer other ungodlily: able

nor be unreason | without a Caufe: also that every Mafon Reverence his Elder and put him to Worhip | also that no Mason be any Common player at dice or any other unlawfull Games: whereby | y^e Craft may be Slandered also that no Mafon use Letchery nor be any brand: also that no | ffellow go into y^e Town in y^e Night Except he have a ffellow with him that may bear him | wittnes he was in honest Company or place also that Every Mafster or ffellow come | afsembly if he be within (50) miles of it; if he have any warning & if he have trespafse | against y^e Craft he Shall Stand to y^e Award of Masters and ffellows to make him acco [170] | and if he cannot accord to go to y^e Common Law: also that no Mason Master or ffe | make any Square, Mould or Pyle to any Layer nor lett any Layer within y^e Lodg or without | Lay Mould Stone, also that every Master or ffellow cherish Strang ffellows wⁿ y^e come out of | Strang Countrys and Sett them in work, and y^e will as y^e Manner is (that is to say) if he have | Mould Stone in his place he Shall give a Mould Stone and Sett him in work: if he have None | he shall refresh him with Money to y^e next Lodg: and also that every Mason Shall truly make | an end of his Work: be it Tax or Jorney: And here you have all your Commandments and all | these that you have heard rehearsed, you shall truly observe & keep — — [178] |

So god you help and y^e Contents of that book.

Finis

The Coat armour belonging y^e Fraternity of Masons
is here depenceld being thus blazoned viz^t: y^e ffeild
Sable upon a Cheveron a pair of Compasses — —
between three Castles argent — — — — —